

**THE DHAMAPADA:
OR, THE PATH OF
RIGHTEOUSNESS**

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The Dhamapada: Or, The Path of Righteousness by Norton F. W. Hazeldine

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NORTON F. W. HAZELDINE

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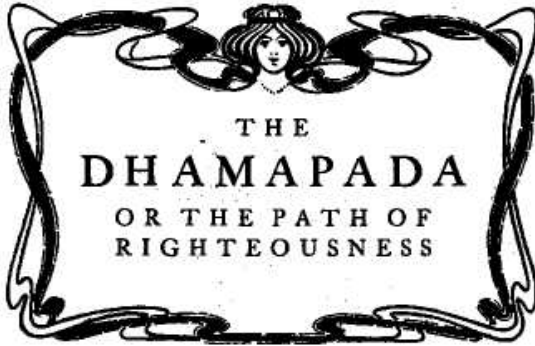


Very truly yours.

Wm. F. W. Hayward.

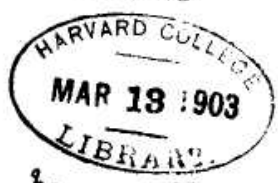
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BY
NORTON F. W. HAZELDINE
1902

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PREFACE.

IN PUTTING THIS SMALL VOLUME BEFORE THE PUBLIC THE AUTHOR HAS ENDEAVORED TO ADD TO THE STOCK OF HUMAN COMFORTS BY THE PRESENTATION OF THESE JEWELS OF LORDLY WISDOM, AS TAUGHT BY ONE WHO HELD HIS BROTHER'S SUFFERINGS NEAR AT HEART.

AND SHOULD THIS VOLUME FIND ITS WAY INTO THE HANDS OF ONE WHO SUFFERS PAIN OR ONE STRIVING THE BETTER WAY TO FIND, MAY SUCH STRENGTH BE ADDED UNTO HIM THAT HE THIS NOBLE PATH WITH ITS BROAD AND LOFTY WAYS MAY ENTER AND ITS GLORIOUS END ACHIEVE, IN WHICH THE COUNTLESS THOUSANDS OF ALL AGES HAVE TROD THEIR WAY IN PEACE, IS THE SINCERE WISH OF ONE "WHO LOVES THE MASTER FOR HIS LOVE OF US," TO WHOM THIS VOLUME IS REVERENTLY DEDICATED.

N. F. W. H.

THE MOUNTAIN.

TO THOSE WHO THE TRUE DO LOVE;
PEACE! PEACE! PEACE!
ARISE, AWAKE, SEEK OUT THE
GREAT ONE THYSELF AND GET UN-
DERSTANDING FROM HIM.

* * * *

To those who Sumerus' sides do dare to climb
for the TREASURE that the Bright-Ones
prize, All Hail!

For Saviors of mankind are they who seek the
BREAD of the COMING DAY to-day.

Higher than Indra mayest thou lift thy lot, or
sink it lower than the gnat which stings,

But higher than the highest wave is he, who
seeks, and WISDOM FINDS.

Rich is the robe that wraps SUMERUS' form,
Gold, Purple, Blue, Yellow, Early Dawn,
with Mid and Eve of Day, on it all splendor
cast.

Brighter than the Brightest, yet wrapped in
Darkest Dark, dwells IT, the SOUL of all
Being, Cause and Force:

INTRODUCTION.

No man is responsible for the mistakes of others; therefore, if the expression Birth and Death in its original meaning has been perverted into the dogma of metempsychosis or re-embodiment by those who through human weakness have fallen by the wayside of right presentation, the truth cannot be affected through such action in the least, and, therefore, realizing the poetical imagery of the Oriental Mind, the Author only sees in the oft-repeated expression of Birth and Death (which is to be met with so frequently in all Oriental literature) only again the embodiments of our own knowledge, in the laws of Involution and Evolution, the Positive and Negative Forces, the elements of Creation and Destruction, and the Finite and the Infinite, which, metaphorically speaking, represent Birth and Death the same to-day as it did then.

Again, the World of Desires and its conquest must not be taken for the destruction of desires, but for, rather, a growth from desires, for nowhere can there be found an authority for teaching otherwise. Our desires but express the fact

of growth, for they are the outcome of natural inclinations, and by thus looking forward we must progress both morally and spiritually; whereas, if we only had the past desires to look back upon, we would but see the sensuous yearnings of which youth seems to be the parent, and age the deliverer.

The desires of infancy are not the desires of youth, nor the desires of youth the desires of ripened manhood; each is the natural outgrowth of the former, and thus hearts after hearts continually ache until it is seen that only through the conquering of the conditions which produce the pain is freedom won, and the reign of peace made possible.

Thus through the knowledge of self is salvation won, individual progress assured and the final triumph over death established. Each for himself must travel the Way of Self-Illumination; each for himself must win the Crown of Liberty, and perfect the plan of individual salvation.

Also, it must be borne in mind that love is neither personal nor emotional, and that the true love for another is not guided or governed by such forces. Real love lives outside these limits. Real love embraces the whole, not the individual. It is free from all selfishness and physical contemplations, and knows neither condemnation nor forgiveness.